


Brandeis University
Library



*As for the wise, their
body alone perishes in
this world — Rashi*



Digitized by the Internet Archive
in 2010 with funding from
Boston Library Consortium Member Libraries

A N
A D D R E S S
Given in to the
Late King James,
B Y T H E
T I T U L A R A R C H B I S H O P
O F
D U B L I N :
F R O M

The General Meeting of the *Romish* Bishops and Clergy of *Ireland*, held in *May* last, by that King's Order.

Wherein several Things relating to the *Popish* Designs upon these Three Kingdoms, are discovered.

The Original whereof was found in the late King *James's* Closet, in the Castle of *Dublin*, at his leaving that City : And the Copy whereof was found in the Titular Archbishop's Lodgings.

Now Publish'd with Reflections on each Paragraph.

L O N D O N :
Printed for *Ric. Baldwin*, in the *Old Baily*. 1690.

ADDRESS

THE LANCET

BY THE

EDITOR

OF

DUBLIN

1847

Printed by J. G. & Co. at the Press of the Dublin University Press, in the Strand, near the Custom House.

Subscription price, £10 per annum, in advance, by Post Office Order, or by Cash, to the Editor, at the Press of the Dublin University Press, in the Strand, near the Custom House.

Single Copies, 6d. per Copy, by Post Office Order, or by Cash, to the Editor, at the Press of the Dublin University Press, in the Strand, near the Custom House.

Advertisements, by the Editor, at the Press of the Dublin University Press, in the Strand, near the Custom House.

Printed by J. G. & Co. at the Press of the Dublin University Press, in the Strand, near the Custom House.

Subscription price, £10 per annum, in advance, by Post Office Order, or by Cash, to the Editor, at the Press of the Dublin University Press, in the Strand, near the Custom House.

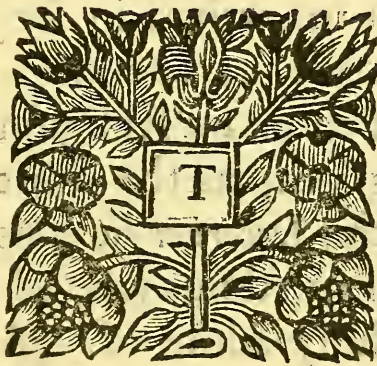
THE
MEMORIAL

GIVEN IN

To the Late King *JAMES*,

BY THE

Titular Archbishop of *Dublin*, &c.



H A T the late King *James* was induc'd by the *Emissaries* of *Rome*, to trample upon the Laws and Liberties of the Subjects of these Three Kingdoms, there is no body who enjoys the use of their Reason, can deny. But tho we felt every day new Invasions made upon our Religion by the same Party of men under the Covert of the *Royal Power and Prerogative* (as they call'd it); yet

B

the e

there are to this very day, a certain incredulous sort of men, who have the folly to tell us, *That King James had never the least Design to alter the Religion of these Kingdoms, or to introduce Popery.*

Among a Thousand Instances to prove that King James's great Design was the utter extirpation of the Protestant Religion, and the Restitution (as the Papists call it) of the Catholick one, There has of late one come to light, which sets the Affair in a Meridian light, beyond all possibility of doubting; which Instance, and the occasion of its coming to be known, is as follows.

The Late King upon his arrival in *Ireland* from *France*, did make as considerable Steps to overturn the Protestant Religion and Interest in that Kingdom, as the short time he was there, and the *Decorum* he was to carry towards the few Protestants who adher'd to him, could possibly admit of. A great many Laws made for the safety of the *English* Protestants, and for keeping out the *Irish* from the possessions they had by so many Rebellions justly forfeited, were rescinded: And, which was next to giving the
final

final Blow to the Protestant Interest in that Kingdom, King *James*, in his *Irish* pretended Parliament, had formally removed the Fundamental Charter, by which the Protestants possess their Estates; I mean, the Act of Parliament of *Ireland*, called, *The Act of Settlement* : So it seem'd, there wanted scarce any more to be done, to restore Popery and Papists for good and all in *Ireland*.

But all this was not able to satisfy the fiery Zealots of the Church of *Rome*, whom nothing could please, but a thorough work, as they named it. The *Irish* Popish Bishops meet together in the Titular Archbishop of *Dublin's* Lodgings; and with them, The Provincials of all the Religious Orders : And having unanimously agreed to the following Address or Memorial to be presented to the late King, then in *Dublin*, they present it to him in a full Body. That King *James* received this Address very kindly, was visible in his manner of treating the Persons that presented it. He told them, They had never any reason to doubt of his Zeal for the Catholick Religion; and of his willingness to sacrifice all that was dear to him upon that account. And that he would within a few days acquaint my Lord Archbi-

shop of Dublin, with his Resolutions and Answer to their Address.

What Answer King *James* returned, we have not yet been able to learn. But the *Memorial* it self was found in that King's *Closet*, after his leaving *Dublin*; and another Copy of the same, in the *Archbishop's Lodgings*.

The *Memorial* it self deserves to be here inserted word by word, as it is in the *Original* found in King *James's Closet*: And it may not be impertinent to make some short Reflections on each Paragraph, as they lye in order.

The *Memorial* runs thus.

S I R,

AS we are very sensible of Your Majesties Great Zeal to Establish the Roman Catholick Religion in this Your Kingdom of Ireland, and own our selves extremely thankful and beholding to Your Majesty for Your Gracious Declaration to us upon that Subject; So pursuant to Your Majesties Directions and Encouragement, we herein most humbly offer the means that to us seem most efficacious for the due Accomplishing thereof.

R E-

REFLECTIONS.

Here is a fair acknowledgment of a *Design to establish the Roman-Catholick Religion in Ireland*, which they expressly say, *King James had declared to them*, and had previous thereto given them *Directions and Incouragement about it*. One would think, *The Titular Archbishop of Dublin*, and the rest of the *Gang*, needed few *Directions* to go about so meritorious a Work as the Establishment of the Catholick Religion: But it seems *King James* his Zeal has outgone even *theirs* in this point. He has not only given them *Directions about it*, but *incourag'd them in it*. And we know the word *Incouragement*, is a very extensive one; as including not only *promises to assist*, but *means and power to bring about*. And we have no reason to doubt, but *King James*, though he thought not himself oblig'd to keep his word so often given to *English Hereticks*; yet He would not fail to merit Heaven, by keeping firm with those People He imagin'd had power to lock Heaven against him in case of a failure. And here by the by, I think it but just, His Confessor should absolve him from the obligation of his Promise

to the Titular Archbishop of *Dublin*, and the rest of them; since the entire Ruine of his Affairs in *Ireland*, has put him out of capacity to keep his word to them.

MEMORIAL.

Imprimis, The usual and right Method for to compass any End or Design, is first of all to remove the Chief Obstacles that offer thereinto: Wherefore, inasmuch as the Penal Laws, particularly the Statute of Uniformity, and other like, were originally devised and enacted to abolish the Roman-Catholick Religion, and still continue to be the main Hindrance of its advancement; We humbly conceive that to re-establish the same Roman-Catholick Religion in this Kingdom, as Your Majesty graciously intends, it is in all Conscience and Justice an Act of indispensable necessity to repeal those aforesaid Penal Laws so thoroughly repugnant to the Honour and true Worship of God, and to the Salvation of Souls.

REFLECTIONS.

What a Barrier the *Penal Laws* are against Popery here, the Papists themselves do witness;

ness ; And what an *Eye-sore* they are to them, they fairly enough insinuate by their earnestness with King *James*, in this Paragraph, to *have them Repeal'd*. Here it is we have reason to admire and praise the wise and happy Conduct of the Church of *England* in the late Reign, who would not be impos'd upon to take off these Laws, which the Papists as well as they, knew to be a *firm barrier* against Popery, and a sure fence for securing the Protestant Religion ; Whatever other glosses were put upon them by some of that time. This does sufficiently free that Church from the imputation of *wilfulness* and *moroseness* thrown upon them by their Enemies upon the account of their Refusal in this matter : since the Papists themselves acknowledge in the above-mentioned Paragraph, That *these Laws were originally enacted to abolish the Roman-Catholick Religion, and to be the main hinderance of its advancement*. And indeed they must have been very blind, that did not see through the Designs of the late Reign, in their Intrigues of repealing these Laws : And it were a great Reflection upon the Wisdom of the *Dissenters*, to think they had any other thoughts of the Court-
 Designs

Designs at that time, or that they could be brought to imagine, there was any real kindness meant towards them, either in the Toleration granted them, or in the Insinuations made them to take off the Penal Laws. For there was no Party of men more odious to the Papists, than the *Dissenters*, notwithstanding of all the Caressees made them, merely to juggle them into their own Ruine, and the Ruine of the Church of *England*.

MEMORIAL.

Illdly, Whereas Almighty God of his Divine Providence has placed Bishops in his Church, bought and redeemed by the Price of his most Precious Blood, for to rule and govern the same, and for to enlighten the People into the true and only way of Salvation, as is apparent in Holy Writ; It followeth by an unavoidable consequence, that it is not only conducive, but also absolutely requisite for the establishment of this Roman-Catholick Church in its due lustre and decorum in this Kingdom; That the Prelates and other Clergy thereof, be restored to their *Houses, Churches, and full exer-*

cise of their Ecclesiastical Jurisdiction, without which it is not to be expected that they can prebail to repress the Vices most swaying in this Age, and make the Christians improve themselves with more serious application in the observance of God's Law, and in the wholesome practice of Piety and Virtue : For we find by Experience, that the People now-a-days, generally speaking, will not much heed or regard the Exhortations or Threatnings of their Ghostly Directors, when they see them reduced to so low an ebb of Indigence, as to depend of themselves for their spiritual Power and Authority.

REFLECTIONS.

In the last Reign we were industriously told over and over again, by the Late King's *Emissaries*, That there was never any thing of a Design to invade the Livings or Revenues of the Church, or of applying of them to any body else, but those of the Church of England. Here the Mask is taken off, and the true Design of appropriating the Revenues of the Church, to the use of the Roman-Catholicks alone, is downright confest. This was really design'd long before : And we had

Bishops consecrated by the Pope, for almost all the Bishopricks of England and Ireland: But the Affair was not ripe enough to install them in their Livings. These Bishops by the Canon-Law, and by the acknowledgment of all the Lawyers of Rome, Had an undoubted legal Right to the Revenues of their Titular Bishopricks, and that immediately upon their being nominated by the Pope: Likeas the Protestant Bishops were but Usurpers and illegal Possessors of those Revenues, if we believe Romish Casuists. Now they put King James in mind of his gracious Declaration to them upon that Subject; And they must have their Foot in, and the new Possessors (as they take the Protestants to be) must be set a packing for good and all. At the end of this Paragraph, our Irish Bishops and Provincials, do formally contradict their so much cry'd-up Vow of Poverty; And tell us plainly, That the People will not have regard to the Advices of their Ghostly Directors, when they see them reduc'd to so low an ebb of indigence, as to depend of themselves for their spiritual Power and Authority. Here they plainly insinuate, that Poverty is obstructive of the Peoples profiting by their directions; And thence it is, They must have the Livings of the
Clergy

Clergy restor'd to them, to give a greater lustre to *their spiritual Power and Authority*. At this rate, the Clergy of the first *three Centuries*, and the *Mendicant Orders* of their own Church of *Rome*, must have very little success in their Ministerial Functions, since they of old did absolutely depend, and these new Orders do yet, upon the sole Charity of the People.

MEMORIAL.

Mildly, Though it may, perhaps, seem to some Politicks, that this Restoring the Roman-Catholick Religion and Clergy here to their Livings, Churches, Jurisdiction and Privileges, may be inconsistent at present with the Prospect of Your Majesty's Affairs in England, and may alienate the Affections of the Protestants there, from giving a helping hand, as may be expected, towards Your Majesty's Restauration; yet, with submission, we conceive that this Objection carries more seeming than solid Reason; for when did it ever prove successful to Your Majesty, or to any of Your Royal Predecessors, so far to humour the Protestants of England in Concerns of this nature relating to the Glory of

God, and good of Souls: What return did they make in these latter times to Your Majesty's manifold Condescensions and Indulgences to them? Did not they, even their Chief Clergy, bring in Foreign Power to invade Your Throne, without regarding the Loyalty and Allegiance they swore unto You? Moreover, if those Protestants, Laity and Clergy of England, or any of them, be now turn'd really Loyal, and well-affected to Your Majesty; surely they will not in any reason be displeased, or grudge, that in this Your Catholick Kingdom, always Loyal, Your Majesty should establish, as aforesaid, the Roman Religion, as also the Clergy thereof, who always preach and teach Loyalty and Obedience to their King, to be an essential Maxim of the Religion and Law of God. Neither will the said Protestants upon that consideration of Your Majesty's Gracious Restoring the Roman-Catholick Religion and Clergy as desired, flinch off, or desist from co-operating to Your Majesty's Restoration, no more than the Irish Roman-Catholics have done, when deprived of their Estates, and brought under severe Laws against their Religion, yet always kept touch to their Loyalty and Allegiance in defending Your

Your Majesties Cause. On the other side, if the said Protestants be not sincerely Loyal, but only Act for their own Temporal Interest under the pretext of Religion, in their usual manner; how can Your Majesty much rely upon their assistance, or after Your Restoration, (which God send soon and happy) expect that they will give You any way, but rather all imaginable hindrance to establish, as you purpose, the Roman-Catholick Religion and Clergy, in this Your Kingdom of Ireland, in that full manner aforesaid ?

R E F L E C T I O N S.

Here, in the beginning of this Paragraph, we have fairly insinuated, the true Reasons why King James did not restore, when upon the English Throne, the Roman Catholick Religion, and the Clergy, to their Livings, Churches, Jurisdictions, and Privileges, tho he design'd to do it when it was convenient: The Reason was, *It was inconsistent with the good of King James's Affairs at that time.* But why was not this done, when King James came to Ireland, and was at the Head of an Irish Army ? The Reason that induc'd him to delay it, is here plain ; *He was afraid it might alienate the affections*

ons of the Protestants in England, from giving a helping hand towards his Restoration. He did not delay it upon the account of the unjustice of the thing it self; it was from another Principle, even that of *Politicks*, lest the Protestants of *England* should be too much alarm'd with it. Thus King *James* and his Popish Clergy must have very low thoughts of the Wit and Sense of the Protestants of *England*, to think they could be so easily cheated with such silly baits, and could be hook'd in by so weak Pretences. No sure; they could not be so short-sighted, as not to see through these Cobwebs of *Romish* Politicks; and they had too many hints of their Designs, not to be ignorant what was really at the bottom of them.

But it seems at the giving in of this Memorial, the *Romish* Clergy was become of another Opinion. They thought it not worth their while to dissemble any longer, but that it was absolutely fit to fall to work without any further Ceremony. They tell King *James* positively, *That it's altogether needless to humour the Protestants in concerns of this nature; That all the return they made to his and his Predecessors Kindness and Indulgences to them, was to*
Invite

Invite a Foreign Power to Invade his Throne. Here we are expressly told, That all the late King's *Kindness to the Protestants*, was only to *humour them*, that is, to lay them asleep with his *Caresses*, till it was time to give the Blow, by restoring the *Roman-Catholick Religion*, and the *Roman-Catholick Clergy* to their Churches, Livings, &c. But this is not all; These Gentlemen tell us by way of an *Inuendo*, That all the Privileges the Protestants enjoyed by the Laws of the Kingdom, were indeed no more, but *King James's and his Predecessor's* their manifold *Condescensions and Indulgences to them*: So that instead of Laws for the Security of our Religion, we were in the opinion of the *Romish Clergy*, obliged only to the *Condescension* of our Kings for our peaceable Enjoyment of it: And as all *Favours* may be revoked upon the ingratitude of them on whom they are bestowed; so consequently may all the Liberties and Privileges of the Protestants of *England*, be recall'd in the sense of this Memorial, because of the *bad returns they made that King for them*. I know no reason why they here take in *King James's Royal Predecessors*, unless it be to insinuate something against the Memory of King

Charles

Charles II. as if he and King *James* had been upon the same bottom, as to their *Condescensions and Indulgences* to the Protestants, and therein both of *one Religion*; which how true, we must refer to the Great Day, when all hidden things shall be laid open.

As in the former part of this Paragraph, the Givers in of this Memorial derogated from the Wisdom of the whole Protestants of *England*, in being cheated with their silly Baits; So in the last Words of the Period above mentioned, they fall foul upon the Honesty of those Protestants that are upon King *James's* side, as if they would not be displeased, or grudge at the re-establishment of the *Romish Religion and Clergy* in *Ireland*; but that notwithstanding thereof, they would continue to co-operate to *His Restoration*. I am not concerned to answer for the Protestant *Jacobites* in *England*; here they have a Charge laid to their door by others engaged in the same Bottom with themselves; and how true the Charge is, they and their own Consciences know best: I shall only say, If it be so, as is here insinuated, then it's no wonder they should be the Horror and Hatred of all Good Men.

M E M O R I A L.

Sir, Now is the true time for Your Majesty to accomplish that Glorious Work: It is not likely that hereafter any more easie or better opportunity will happen for it, than whilst we have the happy Enjoyment of Your Majesties Presence amongst us: For it is reasonably to be apprehended, that the Difficulties to be surmounted in so godly a Design, will rather be increased than diminished, by the continual Suggestions of our Adversaries against us to Your Majesty, when restored to Your Throne in England. Furthermore, the very Protestants themselves cannot in their hearts chuse but applaud, and judg it in the main to be a necessary effect of Royal Bounty and Justice, that those Livings, Churches, and Prerogatives, which were taken away from the Roman-Catholick Clergy by Protestant Kings and Parliaments, should now, after so many Years Sufferings, be restored back unto them by a Roman-Catholick King, with the Concurrence of a Roman-Catholick Parliament; were it for no other Motive, than to gratifie Your Roman-Catholick Subjects of this Kingdom,

D

who

who have so eminently signalized their Loyalty, Allegiance, and constant good Zeal to assert with their Lives and Fortunes, Your Majesties Rights, in a time when Protestants and Sectaries, nay also the chief, and most part of the Protestant Clergy, did not stick to stir up and bring in an Invasion, and join hands with Your Enemies against You.

REFLECTIONS.

In the beginning of this Paragraph, they seem unwillingly to tax the Protestants that are on King James's side, with what is indeed no Crime, but a Duty, viz. *Their Suggestions to him in case of his Restoration, against so godly a work, as the restoring the Romish Religion and Clergy.* I confess this is a Compliment some of them do scarce deserve ; and which is expressly contradicted by what was said in the former part of this same Memorial, in that, *That they would not be displeased, nor grudge at the re-establishment of the Romish Religion and Clergy in Ireland.* And it's a question which of the two Insinuations are most natural, and most consequential to the Principles and Practices of the Protestant Jacobites.

What

What a ridiculous piece of stuff is this !
That the Protestants themselves will applaud in the main, that necessary effect of Royal Bounty in a Roman-Catholick King's restoring back to the Roman Catholicks, what a Protestant King and Parliament had taken from them in Ireland. At the same rate, and by the same parity of Reason, what a Protestant King and Parliament has taken away from the Roman-Catholicks in *England*, should be now restored them by a Roman-Catholick King, when he comes back to the Throne of *England*. Indeed we have no reason to doubt, but as the Reason is the same, so the Manner of acting would be the same in both Kingdoms ; which is fairly enough hinted in the Words themselves.

How eminently they have signaliz'd their Loyalty and Allegiance to King *James* in this Juncture, their Bravery and inimitable Courage have evidenced with a Witness. The truth is, it's hard to say, Whether King *James* be less oblig'd to the Valour of the *Irish*, or they to his Conduct : I am of Opinion, They will not be willing to try their Fortune again, under such a General, nor He to try His, with such Soldiers : And so there's nothing lost in point of Gratitude on either hand.

M E M O R I A L.

What greater Mischief or Villany than this can be apprehended from them! For not to speak here of the Malicious endeavours formerly used in their Parliament, to exclude You from Your Right of Inheriting the Crown, or of the Treacherous Plots and Designs contrived by some of them, for to take away Your Majesties Life, and that of Your Royal Brother the late King of Blessed Memory : And after all this, Is it reasonable to repose any Confidence in them, or to expect that ever they will prove real and true unto You upon occasion of helping You to regain Your Crown? Or certainly if they should chance to give any such Encouragement, it will not proceed from a real Love to Your Royal Person, but that they find it necessary for their Temporal Interests, which they now experience to be in great danger, and much prejudic'd by their late Rebellious Defection. Consequently, as far as Your Return may avail for the Preservation and Advantage of those their Interests, they may concur thereunto, without regarding any Establishment whatever, that You make in
this

this Kingdom, in favour of the Roman-Catholick Religion and Clergy; for they do not doubt, but that Your Majesty being of the Roman-Catholick Religion, intends to establish the same, and to restore the Clergy to their Livings, Churches, and full Jurisdiction, in this Your Catholick Kingdom.

REFLECTIONS.

As to some of the Protestants Design of old to exclude King James from inheriting the Crown, as is here mentioned; The Bill of Exclusion, as it was the result of the Counsels of those who saw no other way at that time to save Us from Popery and Slavery; so it's a question, Whether it had not been better for that Prince that that Bill had taken effect. For it seems to me, a far greater misfortune, to be once upon a Throne, and to put a necessity on the Nation to dethrone him, than never to have been suffer'd once to sit down upon it; And I believe that unhappy Prince thinks so himself, by this time. So that the Papists have no great reason to blame the Protestants upon that head.

As to the Treacherous Plots and Designs contriv'd by some of the Protestants to take
away

away the life of King James, and of his Royal Brother, Alas! We all know where this Plot was coyn'd; who they were that brought it upon the Stage; and to what end.

This Protestant Plot here hinted at, was thought upon by the Popish Party then at Court, as the only proper means to stifle for good and all the Popish one; And what Villanies, Perjuries, Subornations, Lyes and Murthers, were put in practice at that time, none in England can be ignorant. It could be wish'd, That for the honour of the Nation, and for the honour both of the Bar, and of the Bench, these things were buried in perpetual oblivion.

The Insinuation at the end of this Paragraph, That if those Protestants shall help King James to regain his Crowns, it will proceed only from a motive of temporal Interest; I believe may be very true in some sense. For certainly nothing but a false shew of temporal Interest can ever prevail with a Protestant to bring back King James; since he must make account to lose thereby all spiritual Interests, viz. those of his own Religion, Conscience and immortal Soul; And these he must necessarily resolve to part with at the very moment he brings
back

back that Prince to the *English* Throne. But yet it's but a false shew of temporal Interest at the best; For not only the Ruine of his Religion, but that of his *Property and Liberty* must attend King *James* his Return. It's then we must submit our selves either to a *French Yoak*, or a *Yoak after a French Model*; And then farewell for ever the Liberties and Properties of the Subjects of *England*.

That these Protestants (who the Memorial confesses from a temporal Interest only would help King *James* to regain his Crown) should have no regard to any *Establishment* He should make in Ireland in favour of the *Roman-Catholick Religion and Clergy*: I hope it's not true of them. And if it be so, They are the unhappiest and most hateful Wretches upon Earth, as being willing for their trifling Interests to sacrifice a whole Kingdom to *Rome*.

MEMORIAL.

What worse Resentments can they receive of Your Majesty's putting that Intention now absolutely in Effect, than they may of what other glorious things you have settled in this Kingdom as means thereunto, by making *Catholick Corporations and Magistrates,*

gistrates, and Judges, by rendring Roman-Catholicks capable of all manner of Offices and Employments, by putting the Government Civil and Military into the hands of the Roman-Catholicks, by breaking that unjust Act of Settlement, and restoring the Catholick Proprietors to their Ancient Estates.

REFLECTIONS.

Here the Romish Clergy tell the World plainly, That the Restoring the Romish Religion, and the Romish Clergy to their Churches and Livings, merits no greater Resentment from the Protestants, than the making Roman-Catholick Corporations and Magistrates and Judges, the rendring all Roman-Catholicks capable of Offices and Employments, by putting the Government Civil and Military in their hands. I confess we are oblig'd to them for telling us so; Especially considering that in the last Reign some People look'd upon these last Innovations to be no great business; and were willing to concur, or at least tamely to consent to them. We see what a sense the Papists themselves had of these Violations of our Law: It was all one in their Eyes, as a Re-establishment of the Romish Religion

Religion and Clergy, which some of the Protestants themselves would not believe : And indeed the wiser part of the Protestants thought the one was as just as the other. And that the Royal Prerogative might be wrested by Corrupt Judges and Lawyers then in pay, to infer a power to do both.

MEMORIAL.

These are Changes of far greater difficulties, and more apt to exasperate the Protestants of England ; and yet without regarding their Displeasure, Your Majesty, praised be God, was successfully prevail'd on to compass these Glorious Alterations. How then can it be thought reasonable that the Consideration of displeasing or exasperating the said Protestants of England, should influence upon Your Majesty to postpone or let slip this present Opportunity of Re-establishing Your Roman-Catholick Clergy of this Kingdom in the full manner aforementioned ?

REFLECTIONS.

If the late Circumstances wherein King James was in Ireland, was so favourable an opportunity to Re-establish the Roman-Catholick

tholick Religion in that Kingdom, as the *Memorial* affirms, Then much more was the Circumstances he was in here in *England*, some two years ago, a favourable Opportunity to Re-establish the Romish-Catholick Religion in this Kingdom. In *Ireland* King *James's* Power was only confined to that Island, and he was destitute of the Support and Assistance of the Two other Kingdoms that had been once *His*. He had, when in *Ireland*, a powerful Prince posselt of these two other Kingdoms, and of a part of *Ireland* it self, who was ready to beat him out of the rest, at the Head of a brave well-disciplin'd Army, while King *James* had no reason to hope any great things from *His*, made up of Cowardly Ill-disciplin'd, and as ill-pay'd *Irishes*. King *James's* Circumstances were far better two years ago, being Master of Three Kingdoms, and of a brave and numerous Army, and no body to oppose him. So that if his *Will was the same* as to the Re-establishment of the Romish Religion, (as no body doubts but it was) Then his Power was much greater two years ago, when in *England*, than two or three months ago when in *Ireland*, at the time of presenting him this

Memorial.

Memorial. Thus that Unfortunate, Misguided Prince was in all his Conduct *wise too late*, though to the great happiness of these Three Kingdoms, as the Event has prov'd.

MEMORIAL.

We must confess, that such an Intire Establishment of the Roman-Catholick Clergy in England, would perhaps prove very difficult, and provoke the Indignation of the Protestants in a high measure, because it is contrary to the Persuasion generally held by the People there, who though never so different amongst themselves in their Tenets, yet agree together in bearing so implacable an aversion to the Roman-Catholick Religion and Clergy, that it is not to be expected they would ever concur in their Parliaments thereunto: But the Case is quite otherways in this Your Majesty's Kingdom of Ireland; for the People here being generally Roman-Catholicks, incomparably exceeding in number all Sectaries and Protestants, cohet nothing more, than to have their own Roman-Catholick Clergy Re-established amongst them in those Churches and Livings that the Piety and Devotion of

their Ancestors, time out of mind, conferr'd upon them for the Service and Honour of God, and for their decent Subsistence; and restor'd to the full Exercise of their Spiritual Jurisdiction, and enjoyment of their Privileges.

REFLECTIONS.

We find the Romish Clergy do here usher in the difficulty of Re-establishing the Romish Religion in *England*, with a *perhaps*; And they will not allow it to be impossible, but only that it *would prove difficult*. I make no doubt, but if things were at this day in *England* upon the same foot they were in two years ago, we should have heard of no *difficulty* in this matter: It was then, in their opinion, the easiest thing of a thousand to Re-establish the Roman-Catholick Religion in *England*: And by all their Actions and words they express so much. I will not determine, how far it was possible to bring *England* in the last Reign, to comply with, and embrace Popery. But this I may safely say, That the Debaucheries with which the Nation was poison'd in King *Charles's* Reign, had laid them open to any Change in Religion. We all know *Atheism* is the fairest Introduction

troduction to *Popery*: And he that's an *Atheist* to day, may easily be a *Papist* to morrow, especially if his Interest concur in the Change. We saw how much *Popery* gain'd every day, and how many men, and that of the first Rank, Interest, and the Smiles of a Court, prevail'd with to change their Religion they were brought up in, for a new one they had never taken the pains to examine further, than as to the favourableness of it with the King. Moreover, in *France* we had the example of a vast many Thousand Protestants, who had not the Courage nor Constancy to resist the Methods taken by the *Romish* Emissaries to bring them back to the Communion of *Rome*. And the *French* Protestants were at least as Zealous in their Religion, as we in ours, and seem'd to be willing to venture as much for it as we. So that I cannot either confute or consent to this last part of the Memorial; but must conclude with this; That we have reason to bless God, and pay our Thanks and Acknowledgment to the *Glorious Instrument* he made use of, by whom we are put out of fear of having our Constancy in the Protestant Religion tried, at the rate we had reason to expect not long ago.

And

And thus I take leave of the *Memorial* of the *Romish* Clergy, and leave them to the disappointments they have met with, both in that Kingdom and elsewhere, of all the hopes they have been so long a rearing up to themselves; and which now are vanisht into smoke, upon the appearing of our Victorious King in the Island, where they were to begin *their thorough Work*.

P O S T S C R I P T.

WE live in an Age wherein some people have the Impudence to deny things of themselves as clear as the Sun in its Mid-day Light. Go and enquire of the *Roman-Catholicks* in *France*, and other *Popish* Countries, they will make no bones to confess freely, That two years ago, *they had the greatest Grounds possible to have hop'd for the Establishment of the Catholick Religion, and the utter Extirpation of what they call Heresie, through the Three Kingdoms of England, Scotland, and Ireland.* But at the same time, go and enquire the opinion of some among our selves at home, that call themselves Protestants, in this point they will confidently tell you, *There was never any such Change designed.* These people must either be strangely stupid, or must from some one reason or other find themselves oblig'd to dissemble a thing that cannot, that will not be hid. The *Memorial* I have before given a particular Copy of, is a proof of such a Design, as *to change Religion in Ireland.*

Ireland; and such a proof, as there can be no clearer given for any thing in the world: But I have thought fit in this Postscript to give another evidence as clear as the former; but an Evidence that proves not only a design to overturn the Protestant Religion in *Ireland* alone, but likewise in the other Two Kingdoms of this Island: And that is, *A Memorial given in by Monsieur the Duke of Chaulnes, Ambassador Extraordinary for the French King, to this present Pope*, very soon after his coming to the Papacy. The *Memorial* it self is to be found in several of their Papers now printed at *Rome* and other places of *Italy*, on the occasion of the present Transactions betwixt the Court of *France*, and that of *Rome*; and the Copy whence I take it, is the *Italian Mercury of Venice*, Numb. 1012. The *Memorial* is there mentioned at full length; and refers to a great many other Heads, than what I need here to mention. I shall only copy from the Original, those parts of it that concern the Affairs of King *James*, or of the *French King* as his Ally and Confederate.

The *Memorial* is thus.

The Memorial and Representation made to our most Holy Father the Pope, by His Excellency Charles de Albert, Duke of Chaulnes, and Peer of France, Ambassador Extraordinary, and Plenipotentiary from His most Christian Majesty, to His Holiness, in Name and Behalf of His most Serene Majesty, His Master.

HIS Excellency does most unwillingly, and with the most inward Grief, put His Holiness in mind of the sad and unhappy Consequences that have arisen to
the

the Catholick Church, by the unnecessary and ill-tim'd mistakes entertain'd by the late Pope Innocent II. of the most Serene King his Master. What dismal effects they have produc'd, all Europe feels at this day with regret.

The most Serene King his Master has done all in him lies to deserve the name of the Eldest Son of the Church. And by breaking into pieces that Hydra of Heresie, which had in his own Kingdom for above an Age, trampled upon all that was Sacred, he might have justly expected better Returns of his Zeal for the Catholick Religion; than he did meet with from the then Head of the Church. It was not only in his own Kingdom, that his most Serene Master did use his utmost Power and Interest to root out Heresie, and to establish the true Ancient, Catholick, and Apostolick Religion; but his Aims and Influence went farther; and unless the late Pope Innocent II. had wilfully obstructed his Designs by an untimous and needless Breach betwixt him and the Crown of France, the state of Christendom, and of the Catholick Church, had been far better than it is at this day. All this his Excellency does not represent to his Holiness out of any design to cast Dust on the Ashes of his Predecessor; for as the most Christian King his Master suffered as much as ever Prince in his Circumstances and Quality did, from the late Pope, and that without doing any action unbecoming a true Eldest Son of the Church towards the common Father and Head thereof; so he resolves for ever to banish from himself, and bury in oblivion the remembrance of these things.

Here the French Ambassadour does very fairly confess as a great Honour to his Master, That it was not in his own Kingdom only, that he us'd his Interest to root out Heresie; but that his Aims and Influence went farther; and if the late Pope's breach with him
had

had not hindered, The state of the Catholick Church had been far better than it is now at this day. What can be more plain than this? And where could the French Designs and Influence to root out Heresie, be more effectual and more probable to lie, than in England, at that time under the Reign of a Prince as zealous a Romanist as himself, and in the nearest conjunction with him in all ties of Friendship and Alliance.

The rest of the *Memorial* contains a great many other particulars relating to the Pretensions of the *French King*, and Disputes between him and the late *Court of Rome*: And therefore it's needless here to mention them. Only in the end He has this other Article relating to the Affairs of *England*, which runs thus.

His Excellency humbly intreats his Holiness to consider in his Fatherly Care and Zeal, the horrid and inexpressible prejudice the Catholick Church has received by the fatal disappointment all her Sons have met with in the misfortune of his Britannick Majesty; And that just at the very instant of time, we were to expect all good and great things for the Catholick Church from that King's Zeal and Affections to it. So that unless speedy course be taken for that King's Re-establishment, not only all the joint Designs for the suppression of Heresie will fall to the ground; but the Catholicks of those Kingdoms will be in the saddest condition possible. And the Holy Church depriv'd of those great Kingdoms, &c.

Here is as fair a Confession as ever was made of a disappointment the Romish Church met with in the late King's Misfortune, and how great things that Party expected from King James his Zeal for the Romish Church: and in fine, of joint Designs for the suppression

sion of Heresie. And after this, I would fain know who can doubt of our Intended Ruine, and that of our Religion, if the late happy Revolution had not fallen out?

F I N I S.

BOOKS Printed for Richard Baldwin.

A True Relation of the Cruelties and Barbarities of the *French*, upon the *English* Prisoners of War. Being a Journal of their Travels from *Dinan* in *Britany*, to *Tboulon* in *Provence*; and back again. With a Description of the Situation, and Fortifications of all the Eminent Towns upon the Road, and their Distance. Of their Prisons and Hospitals, and the number of men that died under their Cruelty: With the Names of many of them, and the Places of their Deaths and Burials: With an Account of the great Charity and Sufferings of the Poor Protestants of *France*: And other material Things that hapned upon the way. Faithfully and Impartially Performed by *Richard Strutton*, being an Eye-witness, and Fellow-sufferer.

The secret History of the Dutcheß of *Portsmouth*: Giving an Account of the Intrigues of the Court, during her Ministry. And of the Death of *K. C. II.*

The Memoirs of *Monſieur Deagant*; containing the most secret Transactions and Affairs of *France*, from the Death of *Henry IV.* till the beginning of the Ministry of the Cardinal de *Richlieu*. To which is added, A Particular Relation of the Archbishoprick of *Embrun's* Voyage into *England*, and of his Negotiation for the Advancement of the Roman-Catholick Religion here; together with the Duke of *Buckingham's* Letters to the said Archbishop, about the Progress of that Affair: Which hapned the last Years of King *James I.* his Reign. Faithfully Translated out of the *French* Original.

The Cabinet Open'd: or, The Secret History of the Amours of *Madam de Maintenon*, with the *French* King. Translated from the *French* Copy.

The Character of a Trimmer. His Opinion of I. The Laws and Government. II. Protestant Religion. III. The Papists. IV. Foreign Affairs. By the Honourable Sir *W. Coventry*. The Third Edition carefully Corrected, and cleared from the Errors of the First Impression.

An Impartial Relation of the Illegal Proceedings against *St. Mary Magdalen* Collidge in *Oxon*, in the Year of our Lord 1687. Containing only Matters of Fact as they occurred. The Second Edition. To which is added the most Remarkable Passages omitted in the former. Collected by a Fellow of the said Collidge.

